SALUTATION

TO THE

Seed of God:

And a CALL out of *Babylon* and *Egypt*, from amongst the Magitians, where the House of Bondage is, and the Imaginations rules above the Seed of God, the cause of all blindness and condemnation.

Also that which is perfect made manifest, even everlasting Righteousnesse, which endures for all generations, who will receive it and believe therein, which is *Sions* glory, Christ with his life and power made manifest in mortal flesh.

With the way to him; set forth most for such as groan for freedome from the power of sin: but may be serviceable to all who loves his appearance.

Also a Testimony from Christ, what he is in this World, and where he is. Written to such as are imagining such a Christ as they would have, but cannot receive the same that is from the beginning, and in the same way manifest.

Also a suite to such Rulers, Magistrates, and Governours, as have not wholly hardned their hearts, and stopt the ear against the voice of the Spirit, that they may hear, and their souls may live, and be established a blessing to the Nations.

Unto which is annexed, how sin is strengthened, and how it is overcome.

Written in love to all your souls, by a Servant of the Lord, who hath finished his Work, and is entred into his Rest.

We have found him whom our souls loves;
And greater is he in us, then he that is in the world.

LONDON, Printed in the Year, 1665.

A Salutation to the Seed of God, and a Call out of Babylon *and* Egypt, *from amongſt the Magitians, where the houſe of Bondage is, and the Imaginations rules above the Seed of God.*

ARiſe, ſhine forth thou ſeed of the Covenant, to which the promiſe is, for thy glory is come, and with Judgment is the Lord ariſen to redeem his choſen, and all that turn to him ſhall be covered with righteouſneſſe, even that which before the world was, and above all the world is, which is perfect for evermore. Put off your rags you that have covered your ſelves with your wiſdom, and let that which is imperfect be done away. How long will it be ere you hearken to the Lord, that you may partake of the beſt, and receive of the Lord freely, that your ſouls may be ſatisfied, that no leann-ſſe there may be, nor crying out of wants? Can the Lord be pleaſed with that righteouſneſſe, which that of God in your conſciences declares to be imperfect? Or will he accept that which is none of his own? Conſider of this you Profeſſors of the Nation, who pray, and weep, and ſeek, but find not that which gives peace, nor reconciles you to God. Without faith in Chriſt its impoſſible to be well-pleaſing to God, who is your peace; and that's not faith in Chriſt that lays hold of an imperfect righteouſneſſe, for that's your own: But thats the righteouſneſſe of God, which by faith in Chriſt alone is freely received: and the leaſt meaſure is perfect. This is the gift that comes from above, which takes up the creature above all other. That which we have received we declare, and we can do no other, for in him is our glory, and this of his is our boldneſſe in the day of Judgment, that as he is, ſo are we in this world; herein is our love perfected in him, becauſe we are of him, and one with him, in his righteouſneſſe; and that meaſure

we have of it is freely ours without upbraiding, and an inheritance we have in it, wherefore we leave all to follow him who is our fulneſſe, and cannot but call to all who loves their ſouls to come to us, knowing his freeneſſe. And your labour's to no purpoſe, you who are kindling ſparks, with whom we have laid long in ſorrow; and we know the end of your labour, and your fruit is curſed, though in the ſweat of your brows you bring it forth, all you that ſay you muſt do what you can, and Chriſt will do the reſt, you muſt do ſome, and Chriſt muſt do other ſome, this is your own way and not the way of God, for here the linſie wolſie garment is ſeen, which is forbidden; for in the way of God, Chriſt is all in all; but here is part in you, and part in him (as you imagine) and you are two, and there is ſin, for while you live, ſin lives, and if we ſay we have no ſin, we deceive our ſelves, and have not the truth in us: But where he alone lives, there is no ſin; for the life of Chriſt is the death of ſin, as it is manifeſt, and for this purpoſe we know he was manifeſt, to take away our ſins, and in him is no ſin, for by the appearance of his life, are we tranſlated into his likeneſſe, which is our boldneſſe, and he that hath this hope purifies himſelf even as he is pure; for we ſee him as he is our life, our hope, our ſtrength and way, which is pure and perfect; and as he is, ſo he makes our way perfect: and this is our peace, that we have nothing but what we have received, and it is his own, and he cannot deny himſelf, who is faithful, and with his faithfulneſſe are we made faithful to him: and the leaſt meaſure of him which comes from above, which is preſent power, and in a meaſure of him we move and have our being, where nothing is impoſſible.

The day of his power is come, whereby we are made willing, in which will his people ever took pleaſure: and whatever he doth is good for us, and his wonderous works we ſee, which have been told of, how with his own arm he takes the Kingdom in us, which ſo much we talked on when we did not know him, nor his power, but (with you) put the good day far off us to another generation, when the Lord was near us though we did not know him, but looked for the Kingdom of God without us, which was within us unregarded, therefore did we ſit down in ſorrow, being out of that way where reſt was placed, and did not ſee him who

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was fore-ordained for good Works wherein we ſhould walk, in which by him we ſhould be exerciſed; therefore we could never come to be ſatisfied, but our conſcience ſtill accuſing us in our beſt performances, yea fears and doubtings were our beſt condition, who therein were like the falſe Prophets ſpeaking peace one to another, where God had not ſpoken peace in our conſciences, thus healing the hurt deceitfully, as all the world at this day is doing, crying peace when the bonds of iniquity ſtill ſtands; and you are ſervants in evil works, where the prince of this world is ruler and guide: and what peace can you have while that kingdom ſtands, and you in it? and this kingdome muſt ſtand till his power be known who is appointed to take it, and bind the Prince of it.

Wherefore come out of Death all that will have Life, and make no longer covenant with it. How can you prevaile who take the Serpents councel to overcome the Devils kingdome? and this you do who ſearch into the things of God with your fallen wiſdom: So are you kept in labour to no purpoſe, never can get from under the works of condemnation; therefore you conclude, None can ever come to be wholly free while they live, and ſo make the blood of Chriſt of none effect, which we do witneſſe doth cleanſe from all ſin, *and ſave to the uttermoſt all that come unto him*; the thing which *Hagars* ſeed doth moſt oppoſe and ſcoff at, that wherein we triumph above the world, and Image-makers, That our God is a Saviour from that which none can be free from who are without him, though they make many likeneſſes of him from the letter, the form without the power, tis to no purpoſe.

Take notice you ſeveral ſorts of worſhippers, who worſhip a God a far off whom you know not, which if you did, there would not be ſo much contention about him what he is, and the way of his Worſhip: Nor can you know him till he be revealed in you; nor can he be known in you but as you come to be cleanſed, for with him dwels no uncleanneſſe. Thus you that plead for your ſins, plead againſt your own ſouls, which cannot be ſatisfied but by his preſence, who is not ſeen preſent where ſin is ſtanding.

And by unbelief do you cut your ſouls off, while you ſay you can never be cleanſed till after you be dead: here hath the Devil

vil deceived you, and ſo far prevailed with you, to enter into covenant with him, while you live to ſerve him: and being blinded, this you know not, that you have made Covenant with Hell and Death, which by God is curſed and troubled: That I know and own, that troubles your peace and ſets you on ſeeking, but the way you ſeek is from another principle, which is ſelfiſh, and ſhall never obtain peace for you.

He that troubles all thats out of his way, guides and gives peace to all in his way; the ſame is a ſpirit the World knows not, blows where it liſteth, therefore never found but in his own way and will. You who ſeek him in the will of man, there cannot find him: nor can your Miniſters made by the will of man tell you of him, where he is, or the vvay to him: He is not born of that Generation, not of that Will, nor of that ſeed is he begotten, therefore not known to them: Therefore they themſelves, vvith all their ſeeking, not having found him, can do no leſſe then tell you, that he will never appear more to his people; that which is vvritten is all the vvord, and vvhat others have ſeen is all the knowledg that any need ever to look for while the world continues: and what others have done, thats all you have to talk on for your righteouſneſſe.

And thus the way of Gods walking and working in his people is wholly excluded from the face of the earth; and a faith you have deviſed and ſet up beſides it, if not wholly againſt it, ſo that now to vvitneſſe good Works is counted Popery (though all that comes to God are fore-ordained to walk therein, and to that end new created.) Thus are not men afraid to deny the work of God and his righteouſneſſe, and yet ſay you are his workmanſhip, and that you are in God and Chriſt, but out of his vvorks, and muſt be in the vvorks of the Devil, yet God is your Father: Yet in this confuſion none muſt tell you, you are in *Babylon*, for then you ſay, they judge you; nor that they that teach you thus are Miniſters of Antichriſt, for that you call railing, though to ſuch the ſpirit of Chriſt hath ever uſed it. Thus hath the Devil ſet up his vvork, and fenced it with the name of higheſt faith in the world; and who is under this Faith, though they ſin, yet they ſay, they can never fall finally, nor totally (though the whole man be found in the action) nor is your ſins like others, becauſe you

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ſay you are believers, though both they and you in one action and nature. So that faith which you profeſſe is become a defence for ſin: But our Faith is that which overcomes ſinne, and ſo to the good work is not reprobate. And thus you ſet up a profeſſion without power. But did you mind the light of Chriſt that never changes, by it to be taught in ſpirit, theſe deceits would be ſoon diſcovered, and you could not walk in darkneſſe. With it we ſee that he that commits ſin is of the Devil, and is fallen from God, whatever be his profeſſion; and there can be no greater fall then to fall from that which ſhould keep him, into the Devils power, to act according to the devils movings, and to bring forth his begettings, and ſuch we know are his children. With the light we ſee that he that is in the way of God is in holineſſe, and he that is not is in the way of the Devil; and that he thats in God is out of ſelf, and there ſin is blotted out and forgotten; but he that's in ſelf is in ſin, though he be praying or plowing: with it we ſee the life of Chriſt is pure, and who lives any other life its polluted, though never ſo finely covered: with it we ſee the way of God is perfect, and you whoſe way is not perfect is the way of condemnation. With the light we ſee him that hath not the word within him, to have no more then the devil hath, who knows the letter and can preach it; and that he that hath not that faith that overcomes ſin (in its meaſure) hath no faith but as the Devils; and that he that hath not heard his voice knows him not; nor he that hath not ſeen him, hath no fellowſhip with him, and whoſe heart is filthy can do neither. With the light we ſee that who is in the work of God is in the good work, and he that is not is in the evil, and whatever he doth is abominable; and that he that hath not the righteouſneſs of God, hath his own which is imperfect; but who hath that of God, hath that which perfectly ſatisfies both God & man, ſo far as with it the creature is covered: With it we ſee him that hath faith without his work, to be as a body without a ſpirit, which can do nothing; and that faith is vain thats without power: And as we ſee with that which is eternal, ſo we judge, and the world receives not our teſtimony, becauſe the carnal mind is enmity and cannot be ſubject, nor can the natural man receive the things of the ſpirit, only thoſe who minds the light of the Spirit diſcerns and owns our teſtimony

ſtimony and receives our witneſſe and his power, who is true; and ſo become willing to follow that truth that leads to freedome.

How long have you talked of being a willing people in the day of his power? but doth vain words ſave you while you are in the power of darkneſſe, and your own wills ſtanding? Are you a willing people for God when you ſee with the light of Chriſt in your hearts, what you ought to do, and what you ought to forbear, but your own wills withſtands it, and leads you into covetouſneſs, pleaſures and wantonneſſe, and ſelfiſhneſſe, contrary to it? And what power is this which acts you in theſe waies of unrighteouſneſſe, for which your hearts condemns you? This is the power of darkneſſe, which the light of Chriſt in your conſciences bears witneſſe againſt. And thus you have got words inſtead of power and life: and you think ſalvation is in them, crying, the Ordidances of God. But did God ever ordain a talk without power and life? Is not Chriſt the Ordinance, and the end of all Ordinances, who is the way, the truth, and the life; Is there any Ordinances without him in the Goſpel? Or will he accept your taken on performances from imitation of others which he leads not to in ſpirit: Is not he that commands and he that gives power one, who in ſpirit gives out his will to every generation, which they who followed imitations could never own, nor could he ever own their ſervice, whoſe fear and worſhip is taught by the precepts of men, and not by his ſpirit within: Is not he the Sabbath, Circumciſion, Baptiſm, the Supper *&c.* are not all theſe in him? and doth not he miniſter all theſe in ſpirit to every one that comes to him? and ſo the ſhadow is come into the ſubſtance the end of all ſhadows, which is life indeed, but the figures are not the life, nor can any have the life but who comes to the end of them; for the outward makes nothing perfect, but the inward doth, all that come unto it, and abide in him. When will you be weary of your vain imaginations? of a Day to come wherein you muſt have power? How long have you been deceived with theſe vain thoughts? Was not this if you talked on, twenty, thirty, forty, or fifty years ſince? yet now further off from it then ever. And are not theſe vain words, though you cannot bear it to have them ſo called? When will you be aſhamed of your vain profeſſion

you that run to ſeek God in the high places amongſt the hirelings, running from God to ſeek him where he is not? And is not this vain profeſſion when nothing is brought forth but wind, nor is he found by you wherein your fruit is? Thoſe who had the form and not the power could never find him, then how ſhould you ſpeed any better that joyn with them who have neither? for in ſuch a form you worſhip as in which God never appeared, but Chriſt and his ever witneſſed againſt, and doth to this day, yet will not you be inſtructed but in your own wills and waies you will ſtand, though you find nothing but emptineſſe in it; and yet you talk of being a willing people in the day of his power; but when will you have it preſent who abide in that way where both will and power is wanting. Free-will you have not, but to follow Satan, who hath begot a will in you that God never created, contrary to God in all things, and where that will rules it will not own his power, therefore is that a day a far off you; but the will of the devil, and his power is preſent, and acts you at his pleaſure, and you are offended that any ſhould witneſſe being ſet free from it.

Thus you are ſuffered to pleaſe your vain minds, the day to talk on, but the night and deeds of darkneſſe you muſt walk in, elſe your old Maſter is highly diſpleaſed; and if any call you to the light he ſayes its deluſion: and as for freedom from ſin, or the way to perfection, thats moſt dangerous Hereſie and Deluſion.

And thus he makes you moſt afraid of freedome, leaſt any of you ſhould believe in the Son which leads to it: for the Devil knows, if he can but keep you from believing it, you are ſure for ever coming to it, for as is every mans faith ſo ſhall be his freedom: Thus you ſtand afar off, and cry, take heed of deluſion and deceiving, when you have nought but your ſins to be deceived of; nor can you ſay you have ought in you thats pure, but that which you deny in your conſcience which is a witneſſe againſt you: and this is the cry of all who are deceived already, in all forms in the world: But who have the Spirit that can try all things, is bold as a Lyon, and will not receive nor hold faſt any thing but that which is good, that none can take from him.

The Heathen were ever afraid of being ſpoiled of their Idols, & ſo are you of your Images you have ſet up, & formed from others,

every one according to your own wils. If ſhadows and likeneſſes could ſave, then would it be found in theſe Nations, who have of all ſorts and ſtatures, tall, and with heads of gold ſome of them, which you zealouſly Worſhip, and compel others alſo who know no better. And this is that they ſerve for, for they cannot ſave you, only they ſerve you to contend about, and keep you doing, leaſt you ſhould wait upon God a lone, and be ſaved fr m your ſins, and then the Devils Kingdom were broken, wherefore he feeds you with a profeſſion and form, vvithout power. And of likeneſſes you may chooſe from one to another, yet all in his Kingdom of ſin and imperfection, as long as you live, thats his limit, and for no leſſe time will he have his Covenant; and you are willing to enter into it with him, and plead for it, exceedingly mad againſt any that break it, or believe in him that redeems from it: nay ſo blind and deaf are you, that if any have found freedome, you cannot abide to hear them declare it; and the end of Chriſts coming muſt not be preached, nor his Covenant that is pure and without ſin, as he is that made it: and ſo each covenant is like its Maſter. And this we do witneſſe and ſee now at preſent, which you know not, who look not for it till after death, therefore ſin muſt ſtand in that Covenant, becauſe you have not our keeper, for God hath ſo concluded it. And the light is in the world where all are ſinners, but none have the life, but who receive the light and joyn to it, and are led out of the world by it; to ſuch ſheep Chriſt is keeper, who follow him out of uncleanneſſe, and for ſuch he is become an undertaker, the ſtrong man to binde and caſt out, who believe that he will do it for them: but the ſwine he keeps not, the ſhepheard they wil not follow, there the Devil muſt enter and have power, and into the Sea muſt they headlong.

Take heed carnal profeſſors, whoſe Religion looks downward into the earth, the Sea is next, and the place is ſteep. And you have nought to keep, who deny the life of purity and perfection, which we have in the holy God, as all ever had who lived in him; and in him is truth and freedome; but a lie there is in all your likeneſſes, and you are blind and will not ſee it, all you who have a God and Chriſt, and a Worſhip which doth not make the comers thereto perfect, nor ſet you above

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the devil, nor overcome his temptations. Your God and King we know, which keeps you in the earth, which you will curse if ever you look upward, your peace we know, and the end of it, your Kingdom with all its glory; when from this World you are taken, there is your parting, when he shall break your Covenant, whose Covenant you have broken, and would not hear him, though you pretended still to seek him. That's his call which in your consciences lets you see you have lost him, which did you wait in it would lead you to him, but erring from it you are out of his way and counsel, and all other waies is to no purpose: his Light is that which searcheth your hearts in secret, nor can any other judge you in private, yet from that you will be running, to ask counsel at them who know not your condition, so instead of God you confesse to men that cannot judge you, nor help you; while you go to the natural, you leave the spirituall, and so with natural words you feed the natural comprehensions, but the spiritual man feeds not at that fountain; for its the spiritual that thirsts, which not minded, the natural runs, and feeds above it, and this being above you cannot receive the food of the Spirit, therewith to God to be reconciled, and quickned; nor is that fed that death hath passed over, nor out of death is it raised, but that which lives in you is for death, and by feeding on that wisdom the vail is thickned, and the eternal is out of your knowledge; yet you say, God is a Spirit, and teaches in Spirit, and will be worshipped in Spirit, but cannot endure to hearken to any thing within you, nor turn to that Spirit.

How blind are you led with your blind guides: Is not that which is spiritual within? or can it be known any where else? Is God known by hearsay? then who is it that knows him not? Can the carnal eye see the spiritual God, or the carnal ear hear him? then should not his Ministry be to the Spirits in prison, to open the blind eyes, and to unstop the deaf ears, yea where the carnal is open. But this you know not who have eyes and see not, ears and hear not, and hands which never handled the Word of life; yet would you be teaching others, that which you never saw nor heard, and to this teaching you would limit others. *Paul* was sent to open the blinde eyes, yet was he sent to

those who had eyes as you have, with which they could see to stone him and whip him, and ears to hear him, and call what he said heresie, and blasphemy as you do, and as ever the carnal judged of the spiritual, who hath not an eare to hear what the Spirit saith.

Oh unwise people, you have but one thing that lets you see your evil, yet will you not turn to that for teaching, nor that eye you love not which lets you see your darkness. You cry you have nothing thats good in you, yet will you not own that which lets you see it is so, and thus you keep Covenant with darkness, though death and destruction be the end of it; but the Covenant of light which shines in darkness you regard not, thats far below your comprehensions, nay its the least seed in you (which we know is the seed of the kingdom) trodden under foot by the kingdom of the world: therefore nothing else leads out of the world, but that whose kingdom is not in it, and with this seed is the Covenant; which seed you know not who take pleasure in the flesh, thats of another kingdom, to which is no Covenant, but death and hell: Yet you talk of *Abraham* and his Covenant and Promise, but that in *Abraham*, in which the Covenant was established, was that which led him out of the world, wherein he became a stranger, and wanderer, as that seed ever is, which you call vagabonds, persecute and imprison, you that have rule in this world, shewing that you are not of that seed that entertaines strangers, nor in that Covenant where all are strangers and Pilgrims in this world, nor do you own that which divides you from this world, being uncircumcised in heart, which to be is the seal of *Abrahams* faith: and so you whose life is in the earth are far off from *Abrahams* bosom, Faith, and Covenant, which is onely to his seed, not to the seed of evil doers; not to seeds which is many, but to one which is Christ: So in the world, out of Christ: and out of Christ, out of Gods Covenant: for his promises are all ye and amen to them that are in Christ Jesus, but not to them that abide in the world. Who owns him as King cannot want the promise, neither can you have it who abide in the world: therefore you apply the words, but want the life which is the power, nor can your litteral promises suite your condition, nor save you from Satans power: but as all others who think

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salvation to be in the letter, so do you deny leading and guiding of the Spirit, in which the power is placed, therefore the light you will not follow, neither can you believe it to be sufficient: And he that denies the light, cannot own the Lord of life. So you are ignorant of God and his way in which he makes himself known to his people, and so takes up your rest in outward observations, set up and upholden in the wils of men, and for such traditions you are zealous, and strongly contend for them, but the Law of God written in your own hearts, you make of none effect, while you deny to be ruled according to it; yet you say, We are in the new Covenant, when you are in the old Traditions; and what you know is from others: But the least in that Covenant knows him and his presence, and witnesse him true according to his promise, ever manifesting his power to undertake for us against all our enemies, a present help in time of trouble: and we know him in whom we have believed, where he is, and the way to him, have seen the glory of his Kingdome, and the powers of the eternal World, the house wherein are many Mansions, yet the lowest place is pure, for which the Lord alone prepares his people and their way, which the creature cannot do of himself, only Christ doth it, where self is denyed, and self-will, for by the will of man comes no promise, nor obtains that (will) any performance. So he begets both the will and the deed, which you know not where your wills is standing, by him not forgotten, who in your vvills make a profession, and in the same vvills contend for it, with which you can fight, and sue, and trade in the world, and heap together, and what you will you pray and ask for, and grudg if you be not satisfied; but if you compasse your desires, in that will the lust catcheth the gift, but you forget the giver; so that mercies become a curse to you, which to those who in the vvill of God stands are a blessing: Which will of God is, to keep the heart and eye to the Creator and giver; and if such receive not the giver, the gift is nothing that satisfies, because the vertue and fulnesse is wanting, whereby the gift is sanctified.

Thus is God prized and praised in his own Will, a sacrifice for ever accepted: Therefore Christ must not be offered up in his own will, but in the will of the Father, *Mat.* 26. 39. and in that

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will he had power to lay down his life, and again to take it up, thus he is become our example, whom we delight, in the same will, to follow, which you that read this in the Scripture with your own wills cannot, therefore to you the crosse is preached, which must be taken up ere you can follow the example.

This is the stumbling stone and rock of offence God hath laid to prove you, who say you love God, and say, *Thy will be done in Earth*, but loves your own wills better, as your practises witnesse to your face daily, when his will is your sanctification, but yours is pollution, and to live in uncleanesse, against which he hath given testimony, witnesse that in all your consciences which is pure, declaring daily to your faces that he consents not to your sins, nor takes delight in your destruction, and here Gods love is tendered, and your love is tried: God so loveth the world that he hath given his Son a light into the world, that whosoever believes and follows him shall not abide in Death and darknesse, but shall have the light of life; and this we know who love his appearance, and that he hath loved us first, and in that love we follow him, and call to all to come to it: But how do you answer this love of his, who abide in the love of the world, where the Fathers love dwells not, nor with his light will you be led out of the world where his love dwelleth, therefore to be partakers; yet you will talk of it where it is not, and these vain words cannot save you. God is light, and in him is no darknesse at all, and if we walk in the light as he is in the light, then have we fellowship with him, and the blood of Christ cleanseth us from all sin; But what's this to you who walk in darknesse, not cleansed, nor can you believe that ever you can be while you live; yet would you not be called unbelievers, though that faith that purifies the heart you cannot own; yes, say you, we believe we shall be cleansed after we be dead in another world, so your faith must work hereafter, but is dead at present, such a faith as never was professed by any you read of; but that faith we witnesse which overcomes this world, and this is present power, as the Saints have found it, and born witnesse of it, that God was faithful who had given them a measure, above which was no temptation; but your gift is to come, so temptations prevails for the present, and you cannot own them, where it doth not, thus you put farre

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from you the good day, the Lord and his power, which now is preſent where he is received, and believed: And by ſuch he is praiſed, who by faith are redeemed, above the pollutions of this world, the ſtrange land wherein they were captivated, into freedome, where *Sions* ſong is ſung, which you cannot unredeemed.

And here ſee your praiſes which ariſe from a vain minde in your own wills and imitations, but not from a ſoul redeemed, quickned, and ſet free from the power of ſinne and temptation, ſo your praiſes are not living praiſes, nor from a living principle of the living God, but from that principle where death reigns, and the ſeed of God is in priſon, ſo you praiſe you know not what, who are ſtill unredeemed from bondage, but where redemption is witneſſed there that ſeed is raiſed, the bonds of death are broken, the way of life is found, and this being known in the life, then with underſtanding God is praiſed, and with the ſame ſpirit which he hath raiſed, which only with God is accepted, without reſpect of perſons, and here the works of God praiſe him, & in his Saints he is glorified and admired in all who are raiſed above the graves, who are in him and ſee his work: and this Church is rightlie gathered, who out of ſin, death, and darkneſſe, is brought into God, who is holy, with whom dwells no unclean thing.

Here are the pure praiſes where the Sons of God ſing together, having the Pſalm given of the Father; theſe praiſes are pure which from him comes, and to him returns freely, but this is not known to the ſons of bondage, nor believed by you, therefore you ſit down in a ſhadow empty, and form without power, nor the preſence of God you have not, who take your reſt in fleſhly forms; that eye cannot ſee him, nor know him, thus in your ſins you periſh, for want of his knowledge, who is our life eternal, and to you is freely tendered, but by your unbelief denied, and ſo his love rejected.

All you that are in the world, who lie in wickedneſſe, God ſo loveth you that he hath ſent his Son into the World to you, a witneſſe againſt the World, and all the deeds of it, that they are evil: but all that own and follow him, into the good work he leads

leads them, and out of the evil he keeps us: and that's his ligh
which in your consciences shines in the midst of darkness, whic
you comprehend not with your dark minds, nor sensual wisdom
yet a faithful witness is it against your deeds of darkness, de-
claring your end, and death upon your life, and sorrow and how-
ling upon your laughter, condemning your vain pleasures, and in-
vention, with which you spend your precious time, which should
be redeemed, and not spent unprofitably, which with the light
the Saints and redeemed ones are led to, to redeem the time;
and this is our diligence and delight in: but yours is to spend it,
shewing a contrary nature and leader, a contrary delight in a
contrary kingdom, with whom you joyned, and to whom you are
fashioned according to the course of this world, and the Prince
and powers of it, which rules in children where disobedience is
born and brought forth.

And thus you are united into that nature which God hath ap-
pointed the Devil to be Prince of, and wrath and woe the end of;
and so God is justified herein, that you who despise the riches of
his light in Christ Jesus should be left in darkness, therewith to
be guided, and in chains reserved till the great day, in which
you shall be judged by the light now denyed, with your carnal
reason, prudence and wisdom, from which God hath hid the
things of our Kingdom in all generations, and that is the dark-
nesse even your wisdome and prudence which is the greatest
light you have to judge withal, most sought and prised by you
who deny the light of Christ, and this wisdome when
it speaks calls light darkness, and darkness light, so did
they ever who with it judged: And this is your condition,
who deny the light of Christ, and say its not sufficient, but pre-
fer your comprehensions and imaginations above it, and that
was ever it with which people resisted the counsel of God against
themselves; and this is his counsel and all you know of him, that
which is manifest in you, which moves against sin and wicked-
nesse, and would lead out of it if you did it follow. The
same that condemns you for sin when you have done it, the
same would lead out of it before it be acted, and so keep out
of condemnation.

And now honestly consider if you have such a Counsellor who

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is with you at all times, and faithful to you in shewing the evil, to which you are unfaithful when you forget it, and turn from it for your self-ends, and the righteous pure way he shews you with the light in your conscience, which you reject for earthly pleasures, and know when you do it: yet will you pray that God would shew you his way, and make you wise to salvation; but when he hath freely done it, you will not walk in it, nor own no such wisdome, because it comes contrary to your own wills; yet you will say, *The wisdom of this world is foolishnesse with God*, yet will you not own that which is foolishnesse to the world, to guide you out of it, though there be nothing else appointed to do it, but that is contrary to it: thus in words you confesse him, but in works deny him and his counsel: yet you say, Wherein do we deny him? Do not we professe his Name and Covenant, and wait for his righteousnesse, thereby to be saved? I say, it serves you to talk on, therewith to cover you while you are serving the other Master, the Devil and the World, but his Covenant you put far from you, his name and his righteousnesse whereby we are redeemed.

What Covenant have you, who deny the light of Christ to guide you? was not he given for an everlasting Covenant of light, both to Jew and Gentile? and in his light all that knew him were guided, according to the several administrations both of Law and Gospel? And when they turned from his light in Spirit, to mens teaching from the letter, then they set up carnal worships instead of spiritual obedience, then they became wise in their own eyes, and zealous for their customes, but by him was rejected, who is Worshipped in Spirit. And with you it is the same now, though you cannot see nor believe it, no more then they did when they were told of it by them who in the light walked, and stood in his counsel, which all errors discovers: they made the Law of God void through their tradition, walking after their Fathers; so do you, that Law God hath written in your heart, by following your companions and learned Rabbies; they said and did not, and so do you also: nay herein you exceed them, who have a higher profession, but lesse practise; they did not believe him come who is to fulfil all righteousnesse for, and in all that believe and follow him: but this Christ you professe,

and the Scripture that so witnesse of him, yet are you farther from it then ever they were, both in practice and opinion; they kept to the letter in forme of their worship, though they had lost the life and power, but you have left the letter, and lead one another in your inventions; so that you have no plain Scripture for your worship performed by you in your Idols Temple. And for your opinion of Gods righteousnesse you far exceed them: they put it from them to another generation, waiting for him to come, who was appointed King of it, asking when it should come, shewing a desire to see it, but you have put it wholly from you into another world; and if any have found it and its power and purity, and bear witnesse of it, whereby the body of sin is destroyed, and the soul freed, and the creature redeemed from committing sin, your faith believes it to be the greatest blasphemy in the world, nay you dare not come near it, lest you should be infected, but consult how to banish it out of the Nations as an error not to be tolerated in the world.

Thus you professe a Redeemer, but he must be a man whose Redemption must be of another world, and there must he work his work, but the old work of the Devil must stand in this world: yet the more to blind you, and that you may the more blind others; he sets you on talking that Christ is your righteousnesse, when you never knew him so in you, who is stronger then the God of this world to bind him, and take you out of his Kingdome, and break that Covenant whose faith is, that you must be subject to him while you live in this world, which is such a faith and Covenant as none ever professed who believed in the name of Jesus, at which every knee bows who hath his name, and he that bears that name departs from iniquity, and bears testimony to his righteousnesse here in this world, in the midst of the unroward and unrighteous generation of this dark world, that so God may be glorified in his creatures, by his light shining, and his righteousnesse reigning, above the unrighteous principle of the Devil which he hath begot in the unroward nature, and in such the devil is denied and disowned before the world, where God is obeyed, and such are his servants, sons and daughters who obey him and wait upon him, that they may bring no light what he works in them, even that which none else can work but he alone that's pure, nor can any

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bring it forth but by his power, and thus his works praise him in the gates of the wicked, where the floods of ungodlinesse do most swell and rage, even then in his people doth his kingdom stand in righteousnesse, and peace, and joying in holinesse.

And this we witnesse to be that Covenant, and that power by which we are entred into that inheritance which is eternal, and are made partaker of the divine nature, which nature is righteous, merciful, and just, meek and patient, faithful and diligent to the obedience of the Crosse, long suffering, full of love, moderation, and temperance, and in all things thereby are transformed into his holinesse, so far as we are entred into, and abide in this Covenant, so that we can truly say, here he is all, and self is nothing, but abhorred because it is polluted, the eye being now open that's only taken with affection to that which is holy: and with this eye we see you, your name, your Covenant, and your righteousnesse, which all lies under the power of darknesse. Is not that light which is in you become darknesse, who have your way to seek without you? What name is in you where the Serpents seed is still unbruised, who is head and rules in you or where the name of Jesus is, the Devils tremble and bow, as God hath appointed, and they that know his name do it witnesse. What is your righteousnesse who bring forth that which is imperfect, which with the light of the Covenant is condemned? Is this the righteousnesse of Jesus, which doth not satisfie God and mans being witnessed by that in the conscience?

And now you may see what it is you professe in this world, and in what stead it will stand you in the day of evil, which is condemned already with that in your consciences. But you use to say that the righteousnesse of God, you look for hereafter, to be covered with it at the day of judgment, but not in this life. I say what's this then you are now doing, which you are here preaching, pressing, and practising, where is this righteousnesse, is it either Gods, or your own self righteousnesse? which if it be Gods it endures for ever, but if not it's abomination whatever it seems to you, whose eye is blinded, and so professes, and practises, and presseth all abominable sacrifice, and know not that you do evil for this I say, Better no righteousnesse then that which is not Gods, for such is spirituall wickednesse in heavenly places, and the long prayers

of such is abomination, and they receive the greater damnation; and of such Christ saith, *Publicans and Harlots take the kingdom before them*. But you say, Must we not pray then? I say, wait for the spirit of prayer, which only is heard, and without which none know what to pray for; and with that prayer which helps the infirmities, and gives the understanding, only such are answered in what they pray for: what effect hath the prayers which are abomination? Doth God hear a contrary spirit? Thou that delightest in wickedness, God will not hear that prayer, that's out of the Covenant, and thou art in that nature that God hath cursed from him, and it is in vain for thee to bless it: and this is the cause why nothing you do is accepted, because it is performed in the disobedient cursed nature, and so he is *Cains* sacrifice, and *Esau's* prayers and tears. And you that abide in that nature, are of those who said, *Why have we fasted and prayed, and thou hast not regarded it? you call but receive no answer*. But did you but mind that in your conscience which is pure, you would see how often he hath called to you, and checked you for sin, but you have not answered: These might you read the cause why you call, but he doth not answer, as he hath said, *Because I called, and you would not answer, therefore when you cry I will not answer*.

And thus it is with you who observe the outward Worships, but mind not the Spirit which is given to profit withal in the Worship: and though all have a measure, yet your that hide your talent cannot pray with the spirit, nor with the understanding; and so your fellowship is with the form, but not in the power; with men in words, but not with God: and so your times are in your own hands, and you have resolved them beforehand: And you have a time to pray, and a time to play, a time to abstain from your lusts, and a time to fulfil your lusts; a day to abstain from the world, and days to conform to the world: and thus not being guided with that Spirit which is before all, to lead and bring you out of time, you are still in observations, and your times of Religion, and your times in the World; your customes in Religion, and your customes in the world, are both in your own will, and corrupt nature, and so your prayers are abomination, and your plowing sin. But the times of Sons and Daughters are not in their own hands: and this we have learned of Jesus in

Spirit,

Spirit, not to please our selves, not be men-pleasers, but to be obedient to another principle, which moves contrary to the will of all men, for him we witnesse who is not born after the will of man, but which the will of man could never own, who by the wills of men ever suffered, where he is born into the world: and the same this day is manifest, a seed contrary to the seed of evil doers, and a righteousnesse that exceeds the righteousnesse of the world, that which is amongst the greatest professions: and this is that holinesse *without which none shall see God*. But say you, this is that righteousnesse we believe in, and by which we are justified, by that blood which was shed at *Jerusalem*, and by that obedience that was in him, and by that holinesse: but that the want of his righteousnesse in us, or that want of Christ or his blood in us can hinder our justification, that we deny, and look upon it to be Heresie and false Doctrine: for it is Christ without us that hath satisfied for sin, and not Christ in us: and his blood without us, and his righteousnesse without us, and his faith and patience, meeknesse and sufferings, hope, and love, and obedience, *&c.* its these without us, that whoever believes in shall be saved, and by this faith the ungodly is justified.

To which I say, He that believes not what Christ suffered at *Jerusalem*, with all his obedience and righteousnesse, and that he bare our sins in himself, and trode the wine-presse alone, and alone was well pleasing to the Father, and that in him alone the work of Redemption is placed and wrought, with much more which may be truly said of him. I say, whosoever believes not this, cannot be saved, neither can he ever come to receive Christ within him, working and witnessing the same in Spirit, as is declared in the letter: Nor can he come to witnesse him that's greater in him, then he that's in the world, giving him victory over the Devil, sinne and the world, because God hath placed all power in Heaven and Earth in him: and without faith in him who is that power, none can come to it, nor receive it, but in him whom God hath freely given it. Nor can any have him, and be without it, all the promises of life and salvation being in him, Yea and Amen.

But now you that make the receiving of him to stand in a bare confessing with the tongue, when the heart believes not unto righteous-

teousneſſe, and that this is that faith, a perſwaſion from the letter, or from the knowledg of others, that ſuch a one dyed at *Jeruſalem*, and roſe again, and from thence conclude that all ſhall be ſaved, and are believers that profeſſe this Faith, though they come not to the fellowſhip of his ſufferings, and of his Reſurrection in themſelves, and ſo come to witneſſe his death and life manifeſt in their mortal fleſh, and ſo the body of ſin put off by the body, and waſhed with the blood of Chriſt, and ſo be baptized into his death, dead with him to ſin, and alive with him to righteouſneſs and true obedience to the Father in their meaſures.

I ſay, you that ſay that a bare perſwaſion or outward confeſſion is that faith that juſtifies the ungodly without Chriſt in them: Then what are you doing when you ſay, Stand off me, for I am more holy then thou, and are gathering from them, who all believe with this faith as well as you, only they differ from you in other practiſes, as ſome open ſins, and the like: and why have not the greateſt Drunkards and Swearers, or Whoremongers, as good right to Chriſt and Church-fellowſhip as you have? or why do you hinder them from that which you call the Seals or Sacraments, ſeeing that faith in Chriſt is the ground of intereſt to all that belongs to Chriſt?

Do not you according to your own principle exclude believers even of the ſame faith with you? and who are thoſe unbelievers you tell on who are condemned? and to whom do you preach faith in theſe Nations, ſeeing you can find none in them who are come to underſtanding? Papiſt nor Proteſtans but they believe this with you, That Chriſt died at *Jeruſalem*, If hereby they be juſtified before God, how dare you charge any thing upon them, or ſeparate from them if God have owned them? Alſo many hundred thouſand pounds a year may be ſpared, which are ſpent under this pretence, as to make people believers, when all they preach to are believers already, and have that faith that juſtifies the ungodly. And whoſe is the righteouſneſſe people are exhorted to bring forth, if the righteouſneſſe of Chriſt that's neceſſary to ſalvation be only without them? then whoſe is that you call for within them? But if you ſay, they muſt have ſome of the righteouſneſſe of Chriſt within them, and the reſt without them, then why do not you deſcribe a meaſure,

that

that people may know how much to look for, and when they come to an end of their labours, and how much they must do before Christ will undertake to do the rest? Or if Christ have done all, how much of it must they do over again before they come to their rest and to be accepted? and differ what it is that must be brought forth from within, and what must be believed without, but not enjoyed within, that so people may come to see what is Christ, and what is self-righteousnesse, and where they are, that they may avoide the one, and receive the other.

But thus you lie in confusion, from which by that faith which stands in Jesus, we are freed, and have received his righteousnesse to which we are obedient, by which we are purified, by bringing forth that which he begetteth, as formerly we were defiled by bringing forth that which was begotten by the Devil, and so through obedience of the Spirit our souls are purified, and we become conformable to him that's gone before us, who received light and obedience, and power from the Father, and so became the first fruits unto perfection and holinesse, through whom we receive power for obedience, grace for grace, by which we are saved, and our life is in him, and our obedience, and he is all in us, which we receive of the Father who hath wrought all our works in us, and so ordains peace for us; yea beyond all that you know or can believe, who know not Christ in you. So you have set up a reprobate faith, that you cannot but be servants of sin while you live in this world, & so are to every good work reprobate.

But you use to say, You have that which Christ did in his own person evidenced to you, that he did it for you particularly, which Drunkards, Swearers and the like have not. I say your Evidence is but in words and conceit, who have not Christ in you, no more then theirs is: You are perswaded and hope it is so, and so are they also, but neither of you bring forth the fruits that are his. But you say you bring forth better fruits then drunkards and swearers. I say, the best fruit that's brought forth in either, which is not the work of God by Christ in you, is but self-righteousnesse, and all your self, taken on performances in your own wills is no better. But you say, you do what you can, and God accepts the will for the deed, but so do not those who are openly wicked. I

ſay, God accepts no will but his own, and this he begets by his Spirit in all that wait upon him in the light of Jeſus, and with ſuch he that begets the will, begets the deed alſo, and it is no more what we can, but what he will with whom all things are poſſible, and we can do nothing, neither do we deſire to do any thing, yet can we do all things that he wills, through him that's in us, ſo the will of God is done in us by his power (in our meaſures) as it is in heaven, and this is perfect righteouſneſſe, where Chriſt is all, and the Creature nothing. And as for your doing, and others not doing; I ſay every one hath that opinion of himſelf, that he is not ſo bad as others, and with this the Devil deceives you to keep all in his kingdom. And by this opinion of yours none is to be condemned, who hath any worſe then himſelf in his doings: for this muſt needs follow from the beſt to the worſt; unleſſe you deſcribe how far it muſt go and no further, and then muſt you needs ſhut out ſome who have endeavoured as much againſt ſin (in their own ſtrength) as ever you did in yours.

I have known a drunkard ſhed more tears, ſet ſtronger reſolutions, and make more vows, againſt that filthy ſin of drunkenneſſe, then ever I knew the greateſt profeſſor do againſt his ſecret coveteouſneſſe, which is Idolatry: Nay the higheſt profeſſions can plead for it (though not under that Name) and make a trade on it, which the other is aſhamed to do for his drunkenneſſe. Now if God had placed righteouſneſſe and acceptance in doing what one can, then why ſhould not the firſt of theſe be accepted as well as the latter, ſeeing he prays, and weeps, and doth what he can to overcome it? And thus all ſorts of people in the world, who know not Chriſt and his ſtrength in them (which alone is appointed by God to overcome ſin for all that receive him) I ſay you are all in confuſion, labouring to no purpoſe, one condemning another, thereby to get peace to your ſelves, but all under the curſe, and ſo is the fruit you bring forth, becauſe it is not in Jeſus, and he in you, in whom the Father hath placed fruit and acceptance, peace and reconciliation, to whom all ſhall confeſſe for ever.

And now to all honeſt hearts, in whom there is a ſeed of God, who are thus ſcattered in this body of confuſion, having loſt the

way

way of truth, peace, and righteousnesse, so that you cannot come to that which makes perfect, but are at a losse with all you can do, and are condemned with that in your conscience, that you are not covered with the righteousnesse of God, but are found naked and miserable: I say that which condemns you who are out of the way, is the light that leads to the way, for whatsoever makes manifest is light; so that which makes manifest your darknesse, is that light that shines in darknesse to lead out of darknesse, that condemns you while you are in it. But that which cryes peace in darknesse is the Prince of darknesse, to keep in darknesse. That which condemns the World, is the light of the World, given to lead out of the World all that believe and follow it; and such are justified by the light, that their deeds are wrought in God, and by him: which light reproves the evil deeds not wrought by him.

I say, this is the light of Christ given into the world, that whosoever believes and follows shall not abide in darknesse, but have the light of life. Now read all the Scriptures and see if there be any other Covenant but this Covenant of light, and this is the life which is the light of men, which darknesse comprehends not, nor the World knows not, in which alone the power is placed, which whoever receives becomes the Sons of God, as the Father hath appointed, which he will not alter the Covenant for all the World: therefore all that are out of the light, are out of the Covenant where God hath placed his power. And if you would give your goods to the poor, and your body to the fire, its to no purpose, because you are out of this love of the Father. Therefore all are first called to believe in the light ere they can be accepted, for without faith its impossible to please God, or be found in his work, or receive his power; so all your labour brings not forth that which is accepted, but with the light is condemned, that it is not perfect, and so you sit down in sorrow, notwithstanding all your labours which are out of the light, where God hath promised no peace nor power; for God doth not manifest his works in the darknesse but in the light, that all the children of light may see and praise him who doth all for his own glory, which the children of darknesse see not, who are out of the light of Christ. So such talk of what God hath done, and what

he will do, but know him not at preſent, nor his power working all their works in them.

Therefore this I ſay to all who deſire to know him, that you ſtand ſtill in the light of Jeſus, that you may come to ſee the life and its movings, and the powers of death and its movings; that you may ſee what ſpirit works obedience, and what ſpirit works diſobedience, ſo ſhall you ſee what's done in the body, if the eye be ſingle, then is there no place for darkneſſe, but it is diſcovered. So with the light you come to diſcern each ſpirit, and each principle, and their ſeveral workings; and that the one is the powers that works in the light, that works to obedience; the other is the powers that works in darkneſſe, and works to diſobedience: and as God hath appointed that the one ſhall not work in darkneſſe, ſo the other ſhall not work in the light: for as he hath given to the Devil the powers of darkneſſe, to work in the children of darkneſſe, that they all may be damned who will not receive the light, ſo hath he reſerved the light pure, and therein placed his power, that ſo none may fail who believe in it: and here is the bleſſing and the curſing, the Election and Reprobation, the light and the darkneſſe, both which the light diſcovers as it ariſes in all who in it believe and wait. And if you abide in the light, you will ſee none can curſe what God hath bleſſed, nor bleſſe what he hath curſed; for as the one of theſe leads to the life from whence it comes, all that believe and follow it, ſo the other down to death all that abide in it: for none in the light did ever periſh, nor out of it was ever ſaved, whatever is their profeſſion.

In the light is the power, and the power in the light, for this is one in Chriſt Jeſus; and in this light if you keep waiting, with it you ſhall ſee the motions of ſin which are after the fleſh, working in you, drawing your minds after them to obey them, and you ſhall ſee at the ſame time the motions of the ſpirit in the meek principle drawing you to the contrary; ſo that if you be not raſh to follow the motions of the fleſh, but with the light take counſel, you ſhall ſee every word and action diſcovered to you in the light, of what ſort they are of, from what root they ariſe, and what they tend to; and here you come to the knowledg of ſin, and who begets it in the creature, and the knowledge of righte-

ouſneſſe,

ouſneſſe, and who begets it in the creature: and here in plainneſſe you come to ſee your Father, and whoſe children you are, even his whom you obey; for if you bring forth the works of the Devil, which he begets in you, then are you his children; but if you deny the works of the Devil, and to bring them to light, then God gives you power to bring forth what he will beget in you in the light, and men ſeeing that work of God brought forth into the world, thereby is God glorified; and this is not talking of God but a living to him in your meaſure, and here ſhall you grow up (in the obedience) in the knowledg of Chriſt, and learn him of God, and the way to him; ſo every one that hath learned of the Father cometh to me, *John* 6 44, 45. *And none can come to me, except my Father draw them*; ſo ſhall you ſee the Law written in your hearts, which diſcovers luſt and uncleanneſſe, even in your hearts in the firſt riſe of it; and you will come to ſee that this Law is pure, and muſt be fulfilled every jot and tittle, elſe no paſſing, and when you ſee none can fulfil it in its righteouſneſſe and purity, then is way made for Chriſt; and ſo the law is the Schoolmaſter to lead to him where the righteouſneſſe is placed, and power to fulfil it, who is the end of it for righteouſneſſe to every one that believes. And as your minds are kept to this Law that God hath written to ſhew ſin and evil, you will come to ſee the power that ſin hath got over you, and that you are wholly polluted and ſold under it; then will you ſee the great tranſgreſſion, and the fear of God will appear in you, and ſo your hearts will grow tender in his fear, which is but the beginnings of the knowledg of God and his wiſdom. And ſo waiting in the light, you will come to ſee openings and breathings after Chriſt Jeſus, in which abiding and waiting low in the fear, you will come to ſee ſome openings and promiſes of the Fathers love to that ſeed which is breathing in you after him, and ſome hopes of pardon of ſin in Chriſt Jeſus, and ſo come to ſee the Law and the Prophets, prophecying which condition many have come to, and then have loſt their condition by their minds geting out of the fear, and fleſh exalting into the promiſe, and ſo come to get the wound healed before death be ſlain, and ſo loſes that little communion they had with God afar off, but never come

ſo far as to the waſhing throughly, nor to the marriage, but the right mind gets into this and tattles it out to others, and calls it experience, yet never came ſo far as to ſee Chriſt and the Father, yet after theſe doth the world wonder, notwithſtanding they live in the ſame filthineſſe as they did formerly; yet ſay they, I have aſſurance ſo many years ſince, and the promiſe of God is ſure, and his Covenant cannot be broken; but cannot ſee that the condition is loſt, and the ſeed is buried under the earthly pleaſures, to which the promiſe was: for the promiſe is to the ſeed, which is one; not to ſeeds, which is many, *Gal.* 3. 16. not to the fleſhly man which is now got up, but to the ſpiritual ſeed which is meek and lowly, which God teacheth and bleſſeth, and the creature that turns to it is bleſſed, becauſe of that meek ſpirit into which they are turned, and ſhould be for ever, if in it they did continue; for to it is the Covenant which cannot be broken, therefore all that depart out of it, it will not follow, for then ſhould not the Covenant ſtand ſure in that ſeed which is but one, one heart, one mind, one ſoul, one ſpirit; and whoſoever receives this unity of faith, ſhall find this Covenant ſure: but this was never placed in the worldly ſeed, but in the ſpiritual: ſo the carnal is death and hell, that's its Covenant; but the ſpiritual is life and peace, that's its Covenant; and each Covenant ſtands ſure to them who are in them. So that creature who was ſometimes tender and lowly minded, and that ſeed awakened to which is the promiſe, not waiting in the promiſe till it be performed, the creature turns into the world where the curſe is, and there inherits, yet is the Covenant ſure to the ſeed and all that abide in it, and this all witneſſe who have waited in their meaſure, though he that turns from it is damned.

And if you abide faithful in the light waiting, you will be ſo far from turning into the liberty of the fleſh, that you will ſee every vain thought and imagination judged in the firſt motion, and the ground of all ſin you will ſee laid open, and ſo come to ſee the Axe laid to the root of the corrupt tree that hath brought forth evil fruit, which is *John's* Miniſtry, and the Baptiſm of Repentance, and ſo be led on to him who fulfils all righteouſneſſe; and that kingdom you will hear preach't at hand, which conſiſts not in words, but in power: then vain bablers you will come to

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ſee and avoid, and be brought only to preſſe after righteouſneſſe, and ſo ſee your light grow and ſpring up to the burning and ſhining, till the day-ſtar ariſe in your hearts: then will you ceaſe to put God and Chriſt afar off you, and wait to ſee Chriſt in you the hope of Glory; and ſo come to ſee Chriſt in you the light, the way, the truth, and the life, and not to have your light and life to ſeek in a book without you, nor from men, but Chriſt your life in you, made manifeſt in your mortal bodies: and ſo coming to the Son, and to ſee him revealed, by him come to have the Father revealed alſo, and ſo come to the knowledg of God which is life eternal, even God in his Temple, where he is worſhipped in Spirit and truth, and this truth in you, and this God in you: then ſhall you know that your bodies are the temples of the living God, as he hath ſaid, *I will dwell in them, and walk in them*, 2 Cor. 6. 16. *And that the Spirit of God dwelleth in you*, 1 Cor. 3. 16. By which Spirit he is worſhipped, and by the ſame ſpirit you are taught; and this is not known by hear-ſay, nor got by imitation, nor taught in the imaginations, but through death it is learned, only in thoſe who in the light are guided, and by the ſpirit kept, in the fire, and in the water, where death is ſlain, faith purified, and the body cleanſed and purged from its droſſe and filthineſſe, patience given and proved, and all the gifts and graces of God which vain minds talk on, but know not but in words, theſe to be waited for in the light, received in the faith, and proved in the patience, to the bringing the Creature wholly to rely upon God in the worſt condition, even at their wits ends, when all the world fails and becomes enemies, then to fall into the defence of God alone; or when the world tempts with the greateſt pleaſures, then to deny all for the love of God; this is ſoon talked on, but none can have it but who have received it in the ſame way of obedience that Chriſt hath gone before, and leads in Spirit and power all his after him, who believe in his light and follow it: Then may you ſay, follow us as we follow Chriſt, and walk as you have us for examples; till then you are imitators, and out of the life and power, and ſo lead one another into forms and traditions, but deny the power which ſhould give you victory over ſin in this world; and ſo you get the Saints words, but their lives you have not, that you look for in another

world,

world, but in the mean time goeth on to fill up the measure of evil, and so go to the grave in fear and torment: And all those Calls and Reproofs of the Spirit of light in your own hearts, now by you slighted, are by him recorded, and remains a testimony against you till that dreadful appearance of the righteous judge, and heart-searcher, shewing his love tendered, and his desire to save from sin and condemnation; which love being rejected, there is no escaping condemnation.

And you that have form'd a Christ in your own imaginations, so as your pride, lust, riot and oppression may be exalted, and you in them; and now your eyes are abroad, expecting his coming without you in observations of daies, years, persons and forms, loe here, loe there, and the time and manner of his Reign, you are jangling about, and what a one he shall be; and which of you shall be greatest at his coming, and such like conceits without you, hath the enemy up amongst you, till you have wholly lost the savour of Christ within, and can neither know his appearance in your selves, nor believe him in others, in whom he is come, nor know what a one he shall be: what a Christ is this you are looking for? Is he the same that was from the beginning, whose kingdom is not of this world? and do you look for him after another manner then he hath appeared? is he not the same yesterday, and to day, and for ever? how hath the enemy of your souls deceived you, and keeps you spending houres and daies, talking of him what he was, and what he will be at a distance without you, but knows not him at hand what he is, so that when he would appear in you to lead you out of the world, you know not his voice, nor will you obey him in spirit, because he is not come in your form, nor teacheth after your will, and in your way, so is he now set at nought by you builders as ever he was, and you cannot receive him in your hearts, neither is there any room for him in the Inne farther then to take on, and expresse, as a covering for your pride and earthly pleasures, let that of God in your consciences be judge, betwixt God and you herein, how you receive the Son of his love the despised one, search your hearts therewith and see: Can you receive him who is set as a sign every where to be spoken against? will you bear his marks in your body? will you take up his Crosse daily, and bear his reproach?

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will you own him in whippings, ſtonings, mockings, and temptations, and to be counted the filth of the world and off-ſcouring of all things for his name ſake? Can you be willing to be accounted fools, that his wiſdome may be manifeſt in you? will you bear his reproach in ſtocks, and priſons, and dungeons, and to be numbred amongſt tranſgreſſors? will you confeſſe him before men to the loſſe of your eſtates, and to the caſting out of the Synagogues? will you own him in leading you through the loſſe of all your unjuſt gain and oppreſſion in your tradings, or will you follow him to yea and nay in all your occaſions? ſhall nothing ſeparate you from the Love of God in him who is rejected of all the World? This is our Chriſt, and this is his condition in this world as ever it was, and this is his Glory to carry his people through all theſe things, and above all theſe into the eternal kingdom of the Father, and them preſent perfect without ſpot or wrinkle, or any ſuch thing; and this is he whom the world cannot receive, nor all you who are in the worlds pleaſures can ſee any comlineſſe in him, nor beauty, that you ſhould deſire him; that eye is blind that jangles about him afar off in the carnal comprehenſions and ſenſual wiſdome, it's the eye of faith that ſeeth him preſent (in the meaſure) and leads to follow him, and he that believes hath the witneſſe in himſelf, wherewith his glory is ſeen in the eternal, the ſame to all generations, that will receive him who is the light of the world, yet not of this world nor his glory, from whoſe root ſprings righteouſneſſe, mercy and judgement, who is meek and lowly, a man of ſorrows, acquainted with grief, who takes no pleaſure in unrighteouſneſſe, to ſet up pride, but ſhakes his hand at the gain of oppreſſion, who ſtrikes at your life in all unrighteouſneſſe, and thats his witneſſe in you, which calls you out of theſe vain things, that with his light he might lead you out of the world there to commune with you about your back-ſlidings, and ſhew your tranſgreſſions, and the everlaſting Covenant of the Fathers love, even the eternal inheritance which none can come to, but who receives his witneſſe in the light, a croſſe to all the worlds lovers, and its glory. So if you can receive him you may, if not, this I ſay to you your expectation will fail, who looks for his appearance in the worldly glory, or

after

after your imaginations, who judge him to be like your ſelves, or ſuch a one as you would have him, who have changed your glory for fading things, and ſo imagine of him alſo.

Do you think the Lamb hath changed his glory, becauſe the Beaſt is got up into his ſeat? nay his glory is the ſame, though you have changed your God, and have bowed down to the Prince of this world and his glory, and hath committed adultery therewith, yet God is the ſame and changes not. Wherefore come down you painted harlots, you adulterers and adultereſſes, whoſe minds would uphold carnal delights, and yet profeſs the name of the Lord Jeſus, you are an ill ſavour to the Nations whom the Lord is about to gather, who ſay you are the people of God, but live worſe then the Heathen, you are the enemies of God, and your profeſſion ſtinks in his noſtrils, will he accept your words, when your lives preach rebellion openly, and have begot a faith in one another to believe that God will accept you herein, and a Chriſt you look for conformable to your Kingdom of pride and worldly glory, ſelf-worſhip and reſpect of perſons, whither you have followed the Heathen into that principle where man erres, thither are you gone out of the faith of Chriſt which ſtands not in reſpect of perſons, neither can you believe who receive honour one of another, ſo your hope ſhall periſh, and your ſorrow and your end ſhall come upon you in one day, except you returne, though now you put it afar off, yet ſhall you ſee that vain words ſhall not ſave, where light and life is denied.

And you whoſe unity ſtands in the viſibles, and by them are gathered together, and there you receive and know one another, and that, you make the door to receive into your Church, and without it no communion, whoſe knowledge is outward, and your worſhips outward, as in words, or water, bread or drink, or any carnal periſhing things, though good in their time and place, to them who in their place could uſe them; yet were they not given as the ſubſtance, but as the ſhadows, not in the place of God, but in way of obedience to God, as many other carnal things, which in their place and time muſt not be omitted; as, Temple, Circumciſion, Sacrifices, Brazen Serpent, which were good, till ſet in the place of God, and till they who had them, ſet them up againſt truth and righteouſneſſe, and became as bad, if not worſe, then they

that

that had them not, yet blessed themselves in their evil wayes, because of them, and excluded all else. Then the Lord departed out of them, and left them empty and desolate, and his next appearance cryed them down without, and set up the substance of them within, so that God hath been forced all along to pull down what he himself did set up, though never so good, yet if carnal, the carnal mind would get into it, and adulterate from the maker; as you may read in the Scriptures how many things he hath laid waste upon that account, even at his appearance in some of his sons and daughters, even such things as he had said should be signes for ever, yet their abuse caused the servants of God to cry them down; so your carnal things, wherein God, and his power, and righteousnesse is not, your setting them up instead of Christ, makes them odious to all that know Christ, and they cannot see that which belongs to God given to any creature and be silent: But you will say, they are commands of God, and there is no Scripture for taking them away; I say those carnal things are but commands, as Circumcision and the Passover were, and many other, yet were they taken away without letter by that spirit that gave them, when they were abused; what letter had *Hezekiah* to take away the Brazen Serpent and break it in pieces? What Scripture had *Paul* to cry down Circumcision when he saw it abused, though he had circumcized? What Scripture had *Paul* to deny that he was sent to baptize, when he saw them abuse it, and setting it up above Christ and many other things which by the Spirit of God was removed, when Idolized; for which the literal observers who denyed the Spirits teaching, counted them blasphemers as you do now? And so by such they suffered for holding forth the substance, and denying the shadows to such as Idolized them, though otherwise the shadows had been lawful. Nor do I judge any that do it in obedience, and so come up above it, but all you that stick in these outward things, contending about Dipping or Sprinkling, but neglect the power and life: you are the Jews of these dayes who strive about outward washings, some for young, and some for old; but in the mean time, all out of the power, and in the world, in your own wills and worldly pleasures and profits, pride and covetousnesse, some for free will, others not, but all in your own wills: and thus

while you are about these things received by tradition, the Law of God written in your hearts is made of none effect, nay you cannot own it, that there is any thing there to guide or give the knowledg of God: so you have a form of God, but the world hath power over you and in you, and so are become a reproach to Religion: wherefore come out of the world and the power of darkneſſe, and come to the guide of the ſpirit of truth, that you may be ſet free to the Lord from the rudiments, which God is departed out of, and follow the Lamb whitherſoever he goeth: then ſhall you ſee him ſeparating you from the world in the ſubſtance of truth, in mercy and righteouſneſſe, before you be heardned in your wickedneſſe, and your forms be left to you deſolate, and a ſtrange thing come upon you, which is ſeen concerning ſome of you, who will not now own his appearance who before all form is: will it not be a ſtrange thing to ſee you who above all have cryed out for liberty of Conſcience, and againſt perſecution, who have been perſecuted for conſcience ſake, to ſee you become the moſt ſubtil perſecutors that ever were in the world, you in this generation; be not grieved to hear of theſe things, for God is bringing ſtrange things to paſſe which you will not believe though it be told you; but when it is come upon you, remember you have been told, for the Lord is gathering his ſeed out from the heathen where it hath been ſcattered, and who will not be gathered ſhall be ſcattered; and who will not come into the kingdom of the Lamb, muſt be left amongſt the beaſts, and when man denies the ſpirit of God to lead him, he is no better, who hath blinded that eye that foreſees the evil, ſhall fall into miſchief ere he be aware.

AND you Rulers, Magiſtrates and Governours, who have the Sword of the Lord in your hands, to rule in righteouſneſſe and judgment, there is one thing needful for you to mind, that you know the Lord to be your Judge and Lawgiver in particular, without which you cannot rule for God, nor as deſerving the name of Chriſtians: The Heathens exerciſe Lordſhip in their own wills, and there is but one thing that differs you from them; if you rule for God, and after his will, ſo as to give way that he may ſet up his kingdom in the ſoul, who hath ſet you up to rule

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amongſt men: And you cannot rule for God, unleſſe you be ruled by him; but if you have received his law written in your hearts, and his judgements there, and his power and authority, and your ſouls ſubject thereto for conſcience ſake, even to that power that is of God, to come under it, and the principle of everlaſting judgement and righteouſneſſe, to reign in you and rule you, and with that power and authority upon you and with you, you go forth to judge his people, and the Heathen, then you rule with God and for God, and with his power and authority which you have received, and to which you are joyned, are you juſtified before the Lord God, for whom you judge: and his Law in every conſcience ſhall anſwer to your judgment, that it is juſt and of God; and ſo to that power of God and his authority ſhall every ſoul be ſubject, *not only for fear, but alſo for conſcience ſake*, ſo you become Miniſters of God to others: but if you depart out of the counſel of God, and the leadings of his Spirit, and get up into the ſeat of thoſe that went before you, and take counſel at your ſelves and your policy to eſtabliſh your wills as a law, and have not reſpect to the law writen in the heart, but contrary to it ſet up reſpect of perſons and places inſtead of Judgment and Righteouſneſſe. Then it muſt needs be that all who have reſpect to the everlaſting law and power of God, in ſpirit muſt ſuffer by you, as witneſſes againſt you, as the Prophets, Apoſtles and Martyrs have done againſt your forefathers, till the Lambs teſtimony be finiſhed and ended againſt you alſo: Yet are not we deſpiſers of Authority herein, no more then they were, who in ſubjection to that power ordained of God, ſuffered by the wills of men, who ſhould have defended them by that power from the wills of men, who are not ſubject to that power of God; ſo by men who deny that power that is ordained of God, to rule in them, by thoſe do ſuch ſuffer as obey that power; yet are the Innocent ever accuſed to be againſt the power, who are but againſt mens wills in obedience to the power, and this is no new thing in this world. But our judgement remains ſure, and to that power we appear, which no mans will can alter, to which all ſhall confeſſe, and every knee bow, when he ſhall judg who now ſuffers. And if they ſhall depart into everlaſting puniſhment who doth not miniſter to him in priſon, then what will your doom be who

caſt him into priſon, now that he is come into the World? And if the not knowing of him will not excuſe ſuch as do not miniſter to him, then vvhat excuſe for you who call him Vagabond, Stranger, Deceiver, Devil, &c. and think no place bad enough to caſt the body into in whom he is? And if into everlaſting fire with the Devil and his Angels they muſt go, who do not viſit him in priſon, then what vvay will you eſcape, who will not ſuffer any of his brethren or ſervants to viſit him, though they be moved to come from far to do it? And though you may read all this in the words of truth from his own mouth, *Matth.* 25. yet I know you that are in your own wills, can no more believe theſe words then the Jewes and their Rulers, though you know it is he that ſpoke thoſe words, and confeſſe it to be the word of the Lord, which the Jewes did not know, ſo your guilt is greater. And though our freedome is in the Lord, and we look not for it from men; nay, though ſome of you the more you be warned, the more you harden your ſelves againſt God: yet while we are moved of the Lord we cannot be ſilent, if by any means ſome of you might turn to the light, and ſearch your wayes therewith, and ſo be joyned to him, and eſtabliſhed in his power, which is the deſire of our ſouls for you: That with the honour of God you may come to be honoured, which none can have who ſeek for honour from men. So you who deſire to ſee into the wayes of God, conſider theſe things following:

Did ever any that ruled for God, ſeek for their honour from men, or doth God honour ſuch? or did ever any want honour who ſought the honour of God only, and not their own?

Is not the ſpirit of meekneſs, juſtice, and mercy without reſpect of perſons? the ſpirit of the living God, which being in a Magiſtrate he is moſt like God, which makes him everlaſtingly honourable here and hereafter, which is true honour and authority?

Is it not want of this ſpirit that hath made Rulers contemptible, and laid them open to plots, murthers, and the luſts of ſeditious people in all ages, which the ſpirit of God keeps out of, and makes their latter end a bleſſing to following generations?

Was not Perſecution ever blind, or did ever the Princes of this world know the Lord of life, by whom he hath ſuffered in all ages,

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though they have been alwaies warned of it before they did it; or did ever the innocent suffer but under the pretence of offendors?

Was not Christ and those in whom he was most seen ever Pilgrims and strangers in the Earth, such as you now call vagabonds and wanderers, whip and imprison, though they ask you nothing, nor ever are beholden to the world, wherein their rest is not, which God foreseeing hath commanded all that own him to entertain strangers; and made a law for it, which you have a law against it? *Lev.* 19. 34. *Heb.* 13. 2.

Is it not the principal end of Magistrates, to judge the cause of the strangers, poor and helpless, to relieve the oppressed, and set the prisoners free, &c? And how you do this, let that of God in your consciences judge for him, till he appeare to plead the cause of him that hath no helper in the earth. *J. N.*

How sin is strengthened, and how it is overcome.

THat sin is in the world, and that all are thereby become children of wrath, is generally believed and confessed by all; but how sin is strengthened in men & women against God and their own souls, or how it is overcome, few there be that have learned or mind to know; yet for their sake that doth, I do here declare somewhat of that which I have received from him, who is faithful and true in all his testimony.

And this I find that as sin got rooting at first through lust, so till this day it hath its strength, by the desires going forth to affect or lust after something, whether spiritual, or carnal, above, before, or besides what that eternal spirit by which man was created, doth communicate to him, or beget in him; for the eye of the Lilly being blinded by the god of this world, which eye should look unto God for all; there is an eye of unbelief open, which looks into the visibles, and gives occasion for the lust to conceive in the mind, affections and desires, after something which the Spirit of God leads not to, for the obtaining whereof all the power and wisdom that is in man is set on work, and this becomes sin both in

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the desires and actions, and the more it is followed, the stronger it is; for whatever is hereby obtained, becomes a treasure of wickednesse, laid up in the habitation of the wicked one, whereby the lust is increased, and the seed of God burthened and buried, whereby the creature becomes dailie more unsensible of the will of God, and the movings of that pure spirit which should keep the creature alive to the Creator, and draw the mind wholly up to the Father, on him alone to wait for a supply in all things, both for soul and body: And every desire that springs from this root being suffered to go forth, defiles the man, and brings in that which oppresseth the Just, until by continuance man grows into the nature of the enmity, and the imaginations of the heart be wholly evil, and that which should give the knowledge of God wholly buried, and in many that which should give the knowledge of sin also, whereby man becomes past feeling, utterly dead in sins and trespasses heaped upon the just against the day of judgment, which becomes by custom as natural to commit, as to the *Oxe* to drink waters, yea with greedinesse doth man in this condition hunt after his own destruction, having damn'd up the way of life in himself by often transgressing it, and is become degenerate from the nature of God, having received in, and willingly joyned to that nature of Satan, which as a leaven hath and doth work into its own nature all that receive it, or yeild unto it, whom as they grow therein, there springs up fruits of the same root and nature, which they bring forth in his time and opportunity, with liking and delight, being furnished with all subtilty, to colour them over, and plead for them, being in Covenant and agreement with sin, some in one thing, and some in another, every one pleading the allowance of that sinne with God which most suits their lusts, pride, profit or pleasure, credit or esteem in the world, or some self-end, and at these they take counsel, and not at the spirit of the Lord; what is sin, and what is no sin, but none will believe that they can be set free from all sin by him who testifies against all sin in spirit; and in all this the man of sin hath his kingdom by consent, for they being willing to keep covenant with him in one evil, are guilty of all.

Now the way to overcome all this, and him that hath his power therein, is by faith in Christ Jesus the light, and life, and way to the

the Father; for without believing there can be no victory: but in the faithful following of him, and patient bearing his crosse, and enduring his sufferings, comes the enmity to be slain, and captivity led captive, and man set at liberty in the holy seed, to serve the Father in Spirit and life again.

And first, Christ as he is the light of the world must be believed, for so he comes to manifest and reprove the deeds of darknesse, and to make a separation between the works of God, and the works of the devil, in the mind and spirit of the creature, and to let them see what spirit doth exercise their minds & affections, and the fruits of each spirit, and the moving and working of each spirit severally, without which none can rightly know what is to be destroyed, and what saved: what to joyn to, and what to war against: for by this light alone comes man to the knowledge of sin in himself, in the ground and root of it, and every motion thereof: for though the letter or something without, may shew what is sin by its fruits when it is brought forth, yet it is the work of the spirit to discover spiritual wickednesse in its first motion, which is the only place to kill it ere it become sin; and this light must be believed, and diligently minded all along, for such is the subtilty of the enemy, having got power over the will and senses of man, that he will set them to war against the creature, and destroy the Creation rather then that of his which defiles the creature, and this cannot be avoided any other way but by minding the light of Christ, to separate that which is but to be cleansed, from that which is to be destroyed, & this man cannot do without the Spirit, being a spiritual work, though he never so much seeks after it: And here is the cause why many are kept at hard labour all their time, and never come clear out of sin and uncleanesse, even not believing in that which hath the power to separate and lead out of the evil, but without the single eye are at work in the dark, and sees not a clear separation in the body: And hence it is that some destroy themselves in seeking to destroy sin, not minding the light of the Saviour, is led by the destroyer, fighting against that which Christ comes to save; whilest he that comes to destroy lies hid in the dark: But he that believes in that which manifests all things, reproves all things, and judges all things, with that eye shall be led what to war against, and what to joyne

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with all along in the work, for he alone is the covenant of light, and given for a leader, which whosoever believes and follows, shall not erre in judgment or practice, but unbelief therein is the cause why there are so many blind guides, and many people dye in their sins.

And thus he is the way of God, and is to be believed in (to wit) as he manifests the works of the Devil apart from the works of God, condemning the one in the flesh, and justifying the other in the spirit: and as he manifests every spirit with its workings, motions, and ends, their ground and off-spring, whence they come, and whither they return, that thereby the creature may know who it is that exercises his mind and members, and to what spirit he yields himself in his obedience and service, and so may come to know the use and end of all his works, what to chuse, and what to refuse; what to justifie, and what to condemn in its first motion, before it be brought forth or formed in the womb, that judgment may be kept on the head of transgression, and liberty proclaimed to the just. And for want of faith and feeling of this way of Christ it is that so many perish in sin, and yet seem to strive against sin, even because they cannot believe that to be sufficient to save from sin which manifests sin in the ground, and condemns it in its first motion, which if they did but in faith joyn with him to condemn sin in the ground, temptation, and motion, it would die and wither, and not be able long to live or prevail: and if it for a time should prevail in the members, yet not to condemnation, for I have found a great difference between sin condemned in the creature (though not yet wholly dead) and sin lived in, and pleaded for; for if thy life and judgment be in that alone which condemns sin, then art thou dead to sin and alive to Christ, and it is no more thou that sins, but sin that yet remains in thee, to which thou art dead, to which thou dost not consent, like, nor approve of, nor any way add any strength thereto; but thy faith and love, delight and strength is in him, which condemns it; he that truly is in this faith and love, by the working thereof shall all his enemies perish, and by that faith and love shall the just live in that creature, and be in him condemning and killing sin till it all be done away, and the creature of God found alive in him alone, who without spot will present him to the Father;

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for this I have found, that that which manifests sin in its first motion, judges it there, and condemns it there, hath the only power to kill sin ere it be committed, and so hath only power to save from condemnation; for this you shall find, that as Christ doth not live to justification, where he is not believed and justified, loved, followed, and confessed, so sin doth not live to condemnation where it is hated, condemned, and denyed; for where that spirit of wickednesse is seen in the light, and separated from, and judged apart from the creature, the creature joyning in judgment with the just, there sin will wither, and *Satan* flee, for there he hath no kingdom, nor a hiding *Habitation*; for the light being minded, and judgment having free passage and consent, it searcheth out his hidden things, and judgment passeth upon all his deceit, root and ground, with his fruits; so is the strong man spoiled, and his stuff by faith in Christ, and not by strength of the creature, by believing the just and denying the unjust.

For according to every mans *faith*, so shall he receive from God: now he that believes salvation, and that cleaves to, and lives in some sin, and pleads for it, and believes he must do so, his faith stands in an unclean thing, and an unclean thing will live by that *faith*, and be justified by that *creature*; and in his justifying any thing that is unclean, therein is the just condemned; and the just being condemned which should give dominion over the *unclean*, the wild *Plant* hath its liberty to grow until it overspread the *Plant* of God, and covet the man, wholly stop the ear, and blind the eye, and hardens the heart against every motion to good, or check for evil: and let not this man look for good fruit, but after his *faith* who so believes.

Also, on the contrary, *He that feels a strife in himself between the clean and the unclean, and sees the one reprove for sin, and the other plead for sin, and believes in that which is pure, clean and just, which condemns the unjust and unclean, that faith stands in that which is pure, and the mistery of it is held in a pure conscience; and that pure faith being followed, will purifie the heart, and cleanse the hands from unjust actions; and by that faith the just lives, and grows, and springs, and brings forth, and the pure plant spreads and covers the earth with the knowledg of God, his holiness and purity, and all grace in the heart, which becomes*

as a working leaven, till it hath wrought out the unclean nature, and conformed the whole man to himself: And this is a work of the holy faith, which none can receive but who believes in holiness; for none can bring clean fruit out of an unclean faith.

And this further, for the incouragement of such as honestly indeed would be rid of their sin, and set free to serve God in holinesse without deceit, thou feeling in thee the moving of that which is holy, bearing witnesse against that which is contrary to holinesse, and condemning it, and thee for joyning with it in all thy conversation: I say, in that believe, for that is all thou knows of Christ in thee; and believing and following it, thou wilt feel it making a separation in thy inward man, betwixt that which Christ comes to save, and that which he comes to destroy; for this is he that comes from above, to set before thee life and death divided, that thou joyning to the life and believing, may be saved from death: and as thou art faithful to this Spirit which condemns sin in the flesh, so thou wilt feel warring against, and working out sin daily, to which if thou clearly joyn, denying that which it condemns, then art thou one spirit with him in his work, and art no longer in the flesh, nor to be condemned with that sin remaining in the flesh, but art one in him that condemns sin, and self in sinning, till sin become exceeding sinful in thy eyes, as it is in the eyes of God: and as thou grows in love and liking with that pure spirit, its law and leadings, so thou wilt become dead to the law of sin, and it will lose its power in thee, not being minded, loved and served, thy mind, love and fear being exercised in that which condemns it; and here that faith that works by love takes the victory, and not thy striving in thy own strength only from a sight of sin by the Law, for by the works of the Law thou canst not be justified, but by the working of faith in Christ Jesus that spirit; and as thou feels his working in thee, and thou one with him therein, in his work thou art justified, and by beholding of him in this faith, thou wilt be changed into his likeneſse and power, by his mighty working in thee, even by that spirit to which thou art turned; and as he grows in thee, and thou in him, thou wilt feel that power arising which will make thee able to answer a good conscience, and give lasting peace, and so by his resurrection shall be saved from condemnation, from which

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thy own works wil not ſave thee, and this work wil go on with joy if thy heart be honeſt; for ſeeing him that is holy ſet before thee condemning ſin, and his holineſſe and beauty in all his motions doth ſo delight the honeſt heart, to ſee ſuch a glory and beauty near thee, that it makes the way eaſie after him for the joy that is ſet before thee; for in all thy tribulations, trials, and temptations this faith will preſent him before thee; and this made the Saints of old indure the Croſſe, and deſpiſe the ſhame, and bear the reproach after him joyfully, following the lamb in all his leadings.

So thou that loves holineſs, it is neare thee, power over ſin and Satan is near thee: ſalvation is at hand; go not forth to ſeek that abroad which thou haſt loſt in thy own Houſe; he is thy ſalvation that condemns ſin in thy boſom: he that reproves the wicked is with thee: he that is pure is thy peace: he that never conſented to ſin, but ſtands a witneſſe againſt it, if thou have ſuch a ſpirit in thee, thou haſt the ſpirit of Chriſt the Savior: So take heed unto him, to believe him, and to mind his leading, and to follow him, if thou part not from him he will be thy everlaſting peace, and over-ruling power to ſubdue thy ſins; and by him ſhalt thou tread down ſtrength with eaſe and delight, and ſhalt be able to ſay with ſuch as was come to the ſame ſpirit, *Greater is he that is in thee, then he that is in the world*; and onely that faith that ſees him hath power to overcome the world, for he that beholds his glory, treads the worlds glory under his feet; for whatſoever is ſeen in him doth ſo far exceed all other things, that it takes the mind out of all other delights, and leaves them empty; ſo that things in *Heaven*, and things in *Earth*, Principalities nor Powers are able to ſeparate from the love of him, how much more wilt thou leave thy delight in ſin, when thou comes to delight in him! his love will conſtrain thee, who loves purity, and hath found it, for this is joy indeed, and love unſpeakable, when the ſoul finds that treaſure in his own Houſe freely given, which he hath long been ſeeking abroad and could never purchaſe, neither with life nor eſtate: And the more thou beholdeſt him, the more will his glory and love appear, for as thou in the light beholdeſt the pure motion of this Holy One, thou wilt come to ſee what thou art without him, and what thy wants is, without which thou canſt not be happy, and that thou canſt not have a laſting peace till with his vertue thou be filled, and with his glory covered, and

with his power armed against every temptation, all which he will make thee heir of with him, as thou minds to be faithful, and hearkens to his movings, to obey them in all things, who thereby will lead thee his way by which he obtained all this glory and power, and this inheritance from the Father; in which way thou wilt find a cross to all thy own wayes, and to the worlds spirit in all things, which will be easie if thou keep thy eye single to him who is set before thee therein, his glory, and the gaining thereof; but if thou look back into the world, thou lookest into temptation without him, and there the spirit of the world presents thee with losse, and not with gain, setting before thee what thou must forgo, with all the hardships and impossibilities that may be, but no power to bear it, but keeping the eye to him, thou hast alwaies power and peace before thee in thy way, the hope thereof will be as an Anchor, and the faith a shield, and the love will give thee life to undergo all the trials for his sake, bearing his crosse daily, which must part thee and thy sins, and crucifie the worldly spirit with the lust thereof, and kill all that wars against thy soul, and keeps thee from thy inheritance; wherefore it is called, *The great power of God unto salvation.*

And as thou becomes faithful thereto, thou wilt feel the fruit of that holy One springing in thee, moving to be brought forth in thee towards God and man, thy faith will grow, and prayers with strong cries to the Father; as the Spirit sees thy wants, thy love will spring and move in thee, and bring forth towards God and man upon all occasions, which if thou willingly serve in its smallest motion, it will encrease, but if thou quench it in its movings, and refuse to bring it forth, it will wither and dry in the not being exercised.

And it is the like of gentleness, meekness, patience, and all other vertues which are of a springing and spreading nature, where they are not quenched, but suffered to come forth to his praise in his will and time, who is the begetter thereof, and to the comfort of his own seed, and crosse to the world: And if thou be faithful daily to offer up the body as a sacrifice, to bring forth his Image, Name, and Power before his enemies, then what he moves thee to bring forth shall be thy inheritance, and will daily encrease with using; but if thou wilt not give up for his Name sake, but

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would hold the treasure, and escape the reproach, then will it be taken from thee, and given to him who will yield the Lord of the Vineyard his fruit in due season; for that which the Father freely begets, he will have freely brought forth, that the shining thereof in the dark world may praise him; what a glory it is to see peace shine in the midst of war, love in the midst of hatred, meekness in the midst of strife, righteous judgement in the midst of wickedness, innocency in the midst of violence, and oppression, as a Lilly amongst thorns, so is that of God amonst the men of the world; and therein doth his nature and beauty appear in his Temple, to which all must confesse, and praise him therein: This is the glorious day which many have talked on, and those onely are the children of it, in whom the brightness shines forth, that which God begets in thee is his Son, confesse him in the midst of his enemies, and thereby is the Father glorified, and his Son crowned: but if thou denyest him thy body to testifie against the world, he will deny thee his life to redeem thee from the evil of it: the breaking forth of the Sun is the beginning of the good day; when that which so long hath condemned thee for sin, comes to shine forth freely in acts of righteousness, then shall thy darkness be turned into light, thy condemnation into peace, thy sorrow for sin, to rejeyce in holiness: and this will be a good day to thee, even the day of the Lords righteousness and redemption to thy soul, and a witnesse to all men of the appearance of the just one, which testimony whosoever refuseth to bear, all his Religion will prove in vain, and consists in words without power.

There is a way in which the barren becomes fruitful, and a little is more serviceable to God then he that hath great *Riches* for himself; you that sees your wants are nigh it, and the lowly mind will soonest follow it; and for the honest hearted it is prepared, who seeks to serve God and not your selves. If you take heed to your own waies, and make nothing in your minds, you must not create that which must stand before God, for he will be served with his own begettings in you. Take heed therefore you make nothing to your selves, nor murther that which he freely begets, but let your minds be alwaies heavenly, waiting with patience in that which lets you see your wants, therewith

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that your hearts may be open alwaies upward towards God the Father of every good gift; and you being hid in the heavenly mind from that nature which compasseth the earth in its comprehensions, and would compasse heaven also, and waiting in a crosse to that minde, as you come into the patient stilnesse, you will feel the begettings of the Father moving in you to be brought forth, to which you must become servants, setting aside all subtilty, and that which is hasty, and what ever is your own, or hath an end to your selves, and in the pure mind behold what way this moves its appearance against the worldly spirit, that with your whole hearts and might you may bring it forth in its own image, without reasoning or consulting with any thing of your own, or any thing of this world, for this arises in a contrary nature to that which is one with the world, bears another image and fruit, and hath another glory in its appearance, in which the father alone is glorified, even in this his Son of his own free begetting; and herein is the Father glorified, that he be brought forth with his fruits into the world, who thereby is known how far he is above and contrary to the worldly spirit, both in the ground, root, and off-spring.

And whosoever will give up themselves to serve him herein by his encrease, shall become rich towards God, and increase in strength daily against the world, and by bringing forth, and by his beauty in holinesse, shall become glorious and beloved in the sight of the Father, whose image and begetting they bear, wherein they shall become Heirs of the eternal glory.

But if you look into the earthly mind, there the worldly spirit meets you with his counsel, and consulting and reasoning therewith, you take counsel in the night, from which the counsel of God is hid, his work, the end and glory thereof, and instead of that you will be presented with the pleasure and glory of this world, which stands in visible things, and is pleasing to the visible eye and sences, which glory the God of this world sees into, and leads into, in which his wisdom and knowledg stands, which cannot enter into the invisible glory and treasure. And in this spirit that knows not God, nor his works, nor seeks his glory, will you meet with the thief and murtherer, sons of darkness, who will perswade you strongly to murther the pure motion, and not to bring it forth, or else so to bring it forth

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at that the image thereof may be so marr'd, as not to bear its clear and perfect testimony against the worlds kingdom, power and glory, and this you cannot avoid if you look back into his counsel, and consult with your own reasonings, wherein arises thoughts, cares and pleasures out of the world, which combers the mind, chooks the seed, and kills the holy child, and covers the Pearl with earthly affections and lusts, which continually hardens the heart, and strengthens the will against the innocent, and so puts the just to death in the womb, for want of bringing forth in its time, and according to its motion, which when you have rejected, you cannot beget again of your selves, nor in your own wils, though you may procure the likeness from another spirit in that nature which resists the truth, and corrupts the mind, and brings forth in its own will, as some have done, who having disobeyed the still motion of the meek spirit, and looking for high things God hath given them up to a lofty spirit, and strong workings in a contrary nature, who now have a power wherewith to resist that which first begot them out of the world, and a moving spirit which draws towards the world again, which being got into the place of God (as God) makes them believe that their return is of the same spirit that called them out, to which they yielding the same obedience, thenceforth without fear becomes the same they were, if not seven fold worse, without all hope of recovery: and this disobedience becomes as witchcraft.

Wherefore in the fear of God watch with all diligence, hearken in the simplicity of your hearts, and take heed that you slip not any time of hearings, nor prove false in your conception or bringing forth, but that both calling and election may be made sure to you, not only by being in the knowledg of it, but also by bringing it forth, that it may be your own for ever: for that which you bring forth is your inheritance, and none can take it from you, but you have power therein against all contrary spirits, which whilest it is but in the motion, will strongly tempt and seek the life thereof to stifle: but being brought forth, it is before you, and only so it is put on as a brest plate, and becomes a defence, which being begot, and not brought forth, it withers and becomes as dry bones in the womb.

Therefore as you must give your minds wholly to hearken, so must you give your strength wholly to obey: and when you feel the

the pure to move in you, with your whole strength serve it, a
bring it forth, give up your bodies a sacrifice for his sake wh
you have not seen, that his life may be made manifest in yo
mortal flesh, and through you to the world, that he may be seen
his brightnesse to you that love him, and before his enemies, th
is the body for the Lord, and not for fornication: But if you t
in the knowledg of this mistery, and bring not forth to life, w
that knowledg you commit fornication, and teach others to com
mit fornication also; this knowledg in the disobedient mind b
comes the mother of Harlots, and fornications of the earth, w
which the Kings of the earth are deceived, but none ever joyn
to God.

*For it is not the hearing of the truth that purifies the soul, but t
obedience of truth which makes the vessel fit for the Masters us
who in his using, and its obedience makes it a vessel of honour, a
glorifies his Son therein, in a body prepared to do the Fathers w
in the world, whereby the Father is glorified in the Son, in wh
he shines forth in the clear image, as the Father begets him again
you, and you in him, which was in him before the world was, of h
own nature and good will, which as you receive again by sa
and obedience, you will be changed into the same image and natu
and to delight only therein, being born of the same spirit; as he t
is born of the flesh, delights in the things of the flesh.*

ERRATA.

Page 12. line 22. *for* therefore, *read* thereof. p. 26. l. 2.
right mind, *read* light mind. p. 27. l. 35. *for* imitators, *read* b
imitators. p. 31. l. 12. *for* dowm, *read* down.

THE END.

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